

THE
THEOLOGICAL MEDIUM.

VOL. 4.

DECEMBER, 1848.

No. 2.

PRACTICAL RELIGION:

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PREACHED IN LOUISVILLE THIRTEEN YEARS SINCE.

Only fear the Lord and serve him in truth, with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed both ye and your king. 1 Samuel 12: 24, 25.

God, in all ages of the world, has shown his disapprobation of sin, in that, that he punished the transgressor in part for his sins, and threatened him with future and endless misery. Nor could he do otherwise, consistently with his own nature, and that of the law. As in the case of Adam, when he sinned, he was driven from Paradise, and was reduced to the necessity of living by the sweat of his brow. And after Cain had slain his brother, the Lord said unto him: And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. O the wrath of God! who can abide it? Well might Cain say, my punishment is greater than I can bear. And no marvel, that Israel, when God, by his servant Samuel, had shown them their sins, that they say, in the anguish of their soul, pray for us, that this our sin (asking a king,) be not laid to our charge. In this case we see that man's punishment for his sins are both of

soul and body. But Samuel is authorised to teach them a consoling lesson, as in the first verse of the text: Only fear the Lord, &c.

In discoursing on this subject further, we shall adopt the following plan:

1. Speak of fearing the Lord.
2. Of serving the Lord, and the manner of it.
3. Give some reasons why we should fear and serve the Lord in this manner.

And, first: We would say, happy, yea, thrice happy for man that God has bestowed the passion, fear, on him; for by it he is saved from many ills into which he would run without it. In short, it may be said to serve man as a safe guard, in a greater or less degree, both in a temporal and spiritual sense. And, first, I have no doubt that men, and women too, have curbed their angry passions and slanderous tongues, lest their reputation should be blasted; and the fear of the gallows or penitentiary has saved the life and property of many. Though the crumb of bread, in many instances, has been taken from the lip of the orphan, regardless of its tears or wants; so, in a spiritual sense, while some have been influenced, by the fear of the Lord, to seek God and religion, others have been hardened. Hence we find, that what is life to one is death to another: not that one has a better chance by nature or grace than another; for in the atonement of Christ, and by the agency of the Holy Spirit, all men are made free, and are enabled to seek life, and shun death—but he would not. And the Lord says: Ye will not come to me that ye might have life, and I called, but ye refused. Though we contend that fear is a moving cause of man's salvation, yet we would not have you understand us, that we either believe or teach it to be either the efficient or meritorious cause; for the atonement of Christ and the operations of the Holy Spirit, are the efficient and the meritorious causes of his salvation. I know that some object to the idea of fear being the moving cause of the sinner's seeking religion, and tell us that it is a principle of love to God be-

gotten in, or naturally existing in the heart: and, secondly, because the sinner sees a beauty and loveliness in Christ and his religion, and therefore he desires it. But this I think inconsistent with the unrenewed nature of man and the word of God; for the Apostle says: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Now, as the unrenewed mind is mad with God, it cannot love God; for I hold it as a sound philosophical principle, that it is impossible for love and enmity to dwell in the same heart, at the same time, and to the same being. And this is clearly taught in another passage: "Ye cannot love God and mammon." If, then, the love of the world and sin are in the heart, which is the state of every sinner, "how dwelleth the love of God in him?" And as the love of the world is in the natural mind, the love of the Father is not in him. And that man is not naturally disposed to seek God and religion is evident; for it is said, he is "as prone to evil as the sparks are to fly upward," and he "is not subject to the law of God, neither indeed can be." This very emphatic language cannot be misunderstood. And that the sinner sees such a beauty and loveliness in Christ, that he should desire him, is absurd; for God says: "He is as a root out of dry ground, (to the sinner,) he hath no form nor comeliness, that we should desire him." But, it is said, we are drawn by love. This we admit. But we do not admit, that the sinner is drove or compelled contrary to his will, but in accordance with it. And in this way we understand that text, which says: "Compel them to come in, that my house may be filled." We look upon the sinner, as being surrounded with the love of God. Yes, goodness and mercy are all around him, and beneath him, and God above him, and before him, 'teaching him what he is by nature, and what he must be by grace,' and spreading life and death before him, blessing and cursing, and calling aloud to him: "Choose ye this day whom ye will serve;" and the Holy Spirit, at his heart, knocks, and impresses and arouses his fears, and enables him or gives

him the power to submit and be saved. This is love in God, but not in us. But God is willing to shed abroad his love in our hearts, but will not, contrary to our will. This is like God, and is right. And I think this is necessary to bring a sinner to repentance, while it exalts the character of God.

But there are two kinds of fear exercised by man; and first, a slavish or servile fear, which proceeds from a sense of condemnation and a dread of future punishment. If this be a correct definition of the term, servile fear, (of which we have no doubt,) it agrees with the arguments already adduced on the subject; and I have thought it comparable to the fear exercised by the eye servant toward his master; he obeys, but because he is afraid of the rod of correction, or the severe reproofs of his master. So the sinner seeks religion, because he is afraid of God's wrath, which shall burn beyond the bounds of death, or that awful reproof which God shall administer to every sinner at his coming: "Depart, ye workers of iniquity, into everlasting fire, prepared for the devil and his angels." Well might one say: "I was afraid, therefore sought I the Lord;" and again: "By the fear of the Lord men turn from evil." Well may it be said, self-preservation is the highest law in nature; and if so, remove the melting fires of an endless hell, and iniquity will stand forth in all its subtile, soul damning and God dishonoring forms. This earth, instead of its becoming the garden of the Lord, would be but little short of the first traces of hell. Thank God, he has given us a glass in which we may see ourselves, and seeing, may be afraid; and stretches out his lovely hand and says: "Come, and I will save you."

"O for such love let rocks and hills,
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

Secondly: A filial or godly fear, which proceeds from a sense of justification, and a love that the soul has to God and for his cause. The cause of this kind of fear is

very different from that of slavish; while that leads to repentance and self-abasement before God, this leads to reverence, and adoration and delight. I know not what better to compare it with than the fear exercised by the dutiful child toward a loving parent; it obeys, but not because it is afraid of the rod, but because it loves and delights to do the will of its father. So the christian: he serves God because he loves him, and delights in his law. Hence one said, "I love thee above my chief good;" and another, "Christ is my all;" and the Psalmist, "O how I love thy law, it is my meditation day and night;" and an Apostle said, "I delight in the law of the Lord after the inward man;" and John says, "Perfect love casteth out fear, and he that feareth is not made perfect in love"—(that is, with a slavish fear.) The christian, then, serves God from the pure principle of love; for our Saviour says, "If ye love me, ye will keep my words;" again, "He that sayeth he loveth me, and keepeth not my commandments, is a liar, and the truth is not in him." By this we can account for some people's falling away. First: they were not made perfect in love, and hence they had no confidence toward God. Secondly: they had not the root of the matter in their hearts, therefore they did not keep his commandments. And lastly: they went out from us, because they were not of us; for if they had been of us, they would have remained with us.

But, in conclusion, that we may all fear God as we should do, it becomes our duty to fix a curb upon our tongues, and a rein upon our passions, and let the fear of the wrath of God, and the fears of an eternal hell be the sinner's curb and rein, for the grace and love of Jesus Christ is the humble christian's.

Yes, let that lead the sinner to repentance, and to humble himself before God, and to implore his forgiving mercy, and he shall obtain mercy. And the christian should so live, by the grace of God, as to let his light shine all around, so that it may be seen; and be enabled, by faith, to say, "Follow me as I follow Christ." But I fear the light of many of the professed disciples of Christ

is but darkness; and if so, how great is that darkness. And is not this one cause of the present fearful declension and the hardness of sinners' hearts. I will say, yes. They profess, but do not possess, and live; they stand in the way; will not enter into life themselves, not suffer others that would, by their ungodliness, their lightness, and their lies. I must be plain and candid; for I write not for the praises or honors of men. My highest object is the glory of God and the salvation of sinners. I therefore say to all—examine yourselves, and he that is in the way of sinners let him get out, and he that is lukewarm take care lest God spew him out of his mouth. It is not only the duty of all to fear God, but also to serve him in truth with all the heart, which brings us to the second thing proposed, which is—

To speak of serving the Lord, and the manner of it.

1. It has been questioned, whether God has a right to our services—or at least men say so by their actions and conduct. But that he has claims upon us, of the highest nature and character, I think is fairly deducible from reason and scripture.

2. God has an original and underived claim to our services, in that, that he gave birth to our being or natural existence. It is vain and impious for a rational man to ascribe his being to poor blind chance, or to a fortuitous concussion of atoms. And to say that man existed from eternity, is to deny his nature, and fly in the face of truth, for man's nature most clearly shows, that he was created, and that for some glorious end, which end, let me say, was to glorify God and enjoy him forever, for he is curiously and wonderfully made.

2. We are under obligations to him for our natural subsistence. Though men may, of their industry and economy, accumulate, and ascribe all their wealth to that, yet if God were to withhold the genial showers and the golden rays of the sun, what would their industry and economy avail them? For poverty, with its clenched teeth, and famine, with all its devastating and terrible effects, and death and the grave, with its pale face, sharp

scythe and hollow vaults, would stand forth and claim their prey. Then, it is clear, that in God we live, and have our being. If children are under obligations to their earthly parents, for their birth and nurturing, how much greater our obligations to our Heavenly Father; for after our birth, we can live without the earthly parent, but without God we cannot live a single moment. May God help us to see and feel our dependence and obligations.

4. He also hath a claim of purchase on us. Hence saith the Apostle: "Ye are bought with a price, therefore glorify your Father, which is in heaven." Man is said to have sold himself for naught, and is redeemed without money. Yes, when we had sold ourselves to the drudgery of sin and Satan, and had sunk deep into the misery of iniquity and death, and were lying under the curse of God's fiery law, and were far from original righteousness, full of wounds, and bruises, and putrifying sores from the crown of the head to the sole of the foot, and were well nigh taking hold of hell, without God and hope in the world—in this critical and gloomy hour, while thick darkness was gathering round, guilt and awful despair, and a recollection of the past, as so many adder's fangs fastening on the vitals of his soul, and justice above, crying for vengeance—amidst these dark forbodings, when gold and silver, sacrifices and offerings of an earthly kind, would not do, Jesus, the God-man, assumes and pays the debt; and when the price of our pardon was his blood, his pity ne'er withdrew, but gave his soul an offering for our sins, and brought in an everlasting righteousness for men, and now offers salvation to all men indiscriminately, without money and without price, freedom from the bondage of sin and Satan, life from the dead, peace, happiness and heaven, upon the conditions of repentance toward God and faith in our Lord Jesus Christ. If here is not a claim weighty and binding, I am at a loss where to find one that is. But lest we anticipate ourselves too far on this part of our subject, we come to consider the kind of service we owe.

II. And here we would, first, say, that the kind of ser-

vice we owe, is not that of a menial servant, but that of a free citizen, if so be that we have been made free. In civil affairs, the citizen's duties are few, and may be comprised in two; first, by contributing to defray the expenses of the government, and, secondly, stand in the defence of his country's rights. And when he sees a proud usurper arise, he is ready to assist to put him down, (if he is at his post.) Hence, when he sees red eyed drunkenness assuming the throne, his cry is—stop the rebel! stop the rebel! He does not only cry, stop the rebel, but he engages in the seige, and his watchword is, onword! and his motto is victory or death. But I fear, on this subject, many are off their post; and you will find those who do the least the most noisy and clamorous, and the first to mutinate. So the christian's duties, though many, may be comprised in two, as above, and all flow from an untrammelled will and from high and sacred obligations, under which he finds himself bound to the church and his God, in consequence of his freedom from the bondage of sin and Satan, and the blessings and privileges he enjoys as a free citizen of the household of faith, and of God. He looks back to the hole of the pit from which he was dug, and from a survey of his present enjoyments, he is made to desire the emancipation and freedom of all men from the bondage of sin and death. He enquires: How is it to be done? The answer is obvious: by means. Let him but reason like a man of science, and he will find that all he has was procured by means. Yes, his blessings, both civil and religious, were bought by means.

The true and enlightened American, when he looks back and sees the amount of money and blood his liberty cost his fathers, feels himself under obligation to sustain it with his money and blood, if necessary. So the real christian, when he looks at the privations, sufferings, and death of Christ—for he that was rich, became poor, that we through his poverty might be rich—yea, and all the means employed for his salvation, does not only feel himself under obligation to sustain the cause, but to further its enterprises for the salvation of all men: for God

works by means. Hence, as great and powerful means were employed in making the atonement for sinners, so most great and powerful means must be used to put them in possession of it, or of its benefits, not only on the part of the sinner himself, but also on the part of the church. While it is the duty of the sinner to repent and believe the gospel, it is the duty of the church to send him the gospel, as this is God's ordinary way of saving sinners. But upon this subject, some may be ready to excuse themselves, by saying, I cannot preach, therefore I am clear of the sin of sinners not having the gospel; for I really do wish them to have it, but I cannot preach it to them. This reminds me of the individual described by the apostle James, who had faith without works: though he should say to his brother or sister, that is naked and destitute of daily food, depart in peace; be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? This man's faith was dead, being alone. So this man's desires are dead also without works. To wish sinners the gospel is a small matter; but to send it to them is a high and weighty duty.

No one would think him a true hearted republican, or sincere, who wishes his country well, but never does any thing to support it. Neither can I think him worshipping God in truth, with all the heart, when he only wishes sinners the gospel, and does not try to send it to them. But I find I am on ticklish ground. Well, be it so. The truth must come, let it touch and gald where it may; for it is a notorious fact, that so soon as you touch some men's purse strings, you touch their God. They begin to writhe, and twist, and kick like a wild ass's colt, and say you have no religion. But this spirit is not of Christ, for the spirit of Christ excites the possessor of it to send the means of salvation to the destitute, so far as is in our power. And more, God does require it of man. But you will find it, as in the above case, those who do the least are the most noisy and clamorous, and the first to turn out wicked.

I look upon this subject thus: that while it is the duty

of some to preach, it is no less the duty of the rest of the church to support those who preach, or else there would not be equality; for it would seem hard that God should require a part of the church to convert the world, while the rest should do nothing. But, in the wise arrangement of heaven, we see perfect equality and justice, for both are found workers together with God, in the salvation of sinners. And in order to facilitate the work of the preacher and of God in the salvation of the world, all should patronise the Bible, Tract, Sunday School, Missionary, and Temperance cause, for these are the most powerful auxiliaries to the triumph of the gospel of any that ever have been devised by man. Yes, send the Bible, that great sun of the moral world, to sinners, aided by the spirit of God, and the preacher, aided by the Tract and Sunday School cause; and let the temperance cause remove those poisonous ponds and dead falls of drunkenness, and soon the work of salvation will be complete; for he that can resist this light and power must be in darkness, grosser than Egyptian, and his heart hard to a proverb.

II. We come to consider the manner in which the service of God should be attended to.

And this could not be better expressed than it is in the language of the text, which is: "And serve him in truth, with all the heart." How emphatical the language—in truth with all the heart. We do not understand that God uses these strong expressions without meaning; but we understand from this, with what follows in this passage, that God will accept none but sincere worship, where all the heart is found. In short, sincerity seems to be the soul of the service; and where this is wanting, it matters not how fine the body is, it is vain and dead; for God looks not at the act itself, but at the motive which produced it. Hence, it is the purity of the motive that makes the act good and valid in the sight of God, or else Cain's sacrifice would have been accepted as well as Abel's. I fear on this rock thousands will split, when in the last day it will be found that their hearts were not right with God in all they did.

Again: the apostle James is very explicit on the subject, as when he says: "Wherefore, lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls: but be ye doers of the word, and not hearers only, deceiving your own souls; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but doer of the work, this man shall be blessed in his deed." From this it is clear, that there is a concurrency of agency in man's salvation; first, the gospel is here presented as the mirror in which man can see all his deformities, his helplessness, and his entire dependence on Divine aid; secondly, he is commanded to lay aside every thing else, and in meekness to make the salvation of his soul his highest concern; thirdly, he is to hear the word and receive it, and do the work, or he is found a self-deceiver, and shall not be blessed; for the promise is only to him who hears and does. Hence, says the Apostle, "work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his own good pleasure."

Yes, it is the duty of all to pray as fervently, to be as sincere in their benevolence, and as earnest in their repentance and faith in God, as if they expected to gain heaven by their good works; and then depend as much upon Christ as though they had not done the first thing, like the man with the withered hand, at the command, make the attempt, and God will bestow perfect soundness in every part, or like the blind man, though at the first look you should but see men as trees walking: look again, and you shall see plainly.

Lastly: we come to consider the time, when the service should be performed.

And here we would say, in the outstart, were we to take the widest range of thought and inquiry, the time

would be thus fixed, *now*: yes, he that has never yet commenced, let him *now* begin, and until he sleeps in the arms of Jesus, let the service of God always be first and last with him, and his reward is sure; for blessed is he that holdeth out faithful to the end. Yes, we are admonished by every thing around us, above us, beneath us, and in us to serve God *now*; every thing around us is yielding to sure decay, which is as a voice from the tomb warning us that we too must die, prepared or unprepared, a solemn voice from heaven says, behold: *now* is the accepted time; behold, *now* is the day of salvation. The awful and perturbed ocean of the damned, in its murmuring and red language, says, sinner, now: and conscience within, as the result of the whole of the faculties of the soul, speaks out in language like thunder, that cannot be misunderstood, sinner, now; but there are some men, that will rush with madness down to hell, in spite of all that can be said or done. Yes, it is to be feared that others in the last day, will be found standing without who had flattering hopes of heaven, when the door is shut, crying, "Lord, Lord, open unto us, when he from within shall say, depart ye accursed, I never knew you." Then in bitter remorse for the past, and deepest anguish of soul, they must take leave of the brighter hopes of heaven, and with a doleful groan sink never to rise again.

III. We come now, in the third and last place, to give some reasons why we should fear and serve the Lord, in this manner.

First: a suitable reverence and fear is due to God from his creatures, from the relation that they sustain to him. And now, if we belong to him as children to a parent, or as a servant to his master, which is certainly the fact, as we have seen above, then it would be but a dictate of reason, that we should render him—reverence and service; and this thought is strengthened, when we consider, that God does not require of us service to increase his own glory or wealth, but our peace and happiness, both for this world and that to which we are journeying.

Secondly: If the Israelites, were under high and sacred

obligations to God for what he had done for them as a nation and people, surely we can be under no less obligations to God than were they, for our blessings and privileges; if any difference ours exceed theirs, as to temporal blessings; it is scarcely necessary that we compare them, but in a few particulars: and, first, they were in bondage to a proud and cruel monarch—so were we: they were miraculously delivered and fed in the wilderness—so were we; for he that knows any thing of the revolutionary struggle, must say that that gallant few were sustained by the all powerful hand of God. But in a religious point, it is true, they had Moses and some of the Prophets, but we more; for we have not only Moses, some but all the Prophets, Christ and the Apostles; and in short our religious privileges may be said at least to be two fold greater than theirs; and if so how much greater our obligations to God. Ah, one will say, but they were the chosen people of God—so are we, chosen heirs of God by faith in Jesus Christ. If, then, in Christ, we have an eternal inheritance bequeathed us, upon certain conditions, and they within our power, which is the fact, I ask, do we not act the part of madmen, if we do not comply and live for ever? Reader, propose this question. to your heart in view of eternity and the solemnities of a burning hell, and then pause, and think, before you take another step, and may Almighty God help you to decide.

Thirdly: Our dependance upon God, presents a strong reason, why we should serve him in meekness and Godly fear; for without him what are we wretches undone: for it is by his permission, that the sun warms our earth, and by his direction, the clouds water the parched ground, and by his power the earth yields her yearly increase to man. Yes, our all, for time and eternity, are in his hands; and will poor man, a worm of the dust, say he is under no obligations to God.

Lastly: The certainty of man's destruction, if he shall still continue to do wickedly, should urge him to an immediate submission, and to take upon him the service of God. Therefore, said Samuel to his brethren: "If ye

shall still do wickedly, ye shall be consumed, both ye and your king;" and he that believeth not shall be damned. This is the great point with man: repent or be damned. For God, in Christ Jesus, has made him free to determine his own eternal fate, either of life or death. Hence, man is called upon repeatedly, in the Bible, to make his choice, and to make it now, and to-day, &c. And now, upon his continuing in sin, he virtually disregards God, and all his commands, calls, invitations, and threatenings, and the happiness of his own soul in time and in eternity.

And now, I ask in conclusion, what must be done with him? To take him to heaven in his sins, would be inconsistent with the nature and government of God, and contrary to the will of the sinner; for he has freely and voluntarily chosen the way of sin: then eternal destruction must be his portion.

THE GREAT ELECTION.

By the great election, I do not mean that which has just determined who, for the next four years, shall be at the head of this republic. This common topic of the times has agitated the nation. It has been so all absorbing to thousands, as in a measure to suspend business and lead them to forget amusement. Ay, and what is more than passing strange, to forget the great, the more vital election in which they are daily called to act—the choice of whom they each will serve. This is the election to which I refer, and it especially concerns every one of us in a moral probation. The duty of a choice is a perpetual duty—not merely annual, nor does it recur once in four years. Every day and every hour it is pressed upon us. Oh let us not, in any of the concerns of earth, lose sight of it or forget its importance. Of this kind of election Peter speaks, 2 Pet. 1: 10—"Wherefore, the rather, brethren, give all diligence to make your calling and election sure." Do I hear one say: "Election is no concern of mine; for how

can the election of individuals to eternal life be made more sure than it is by God's decree?" It is plain, that such an one has not a scriptural view of the doctrine of election. Election is according to grace, not according to Calvinism. Election means choice. There can be no election to eternal life without the concurrent choice of three wills. 1: God's choice; 2: the Mediator's; 3: man's. The first appoints the Mediator between God and man; in the second, Christ accepts the mediatorial office in virtue of which mankind are brought under a dispensation of grace; in the third, Christ is chosen supreme ruler; and here the election becomes individual and to eternal life. If man does not choose life, he forfeits the election of grace. "And ye will not come unto me that ye might have life." John 5: 40. It concerns every man to make his election sure. That he may do it, the Holy Spirit, in accordance with the will of the Father and the Son, enlightens his mind, quickens his conscience, and urges him to vote for Christ, or choose him as master, and make an unreserved consecration of himself to his service. No decree of the Father, nor the Son, makes his election to eternal life sure, without the concurrence of his own will. "How often would I have gathered—and ye would not." Mat. 23: 37. "Almost thou persuadest me to be a christian." Acts 26: 28. "Choose ye this day whom ye will serve." Josh. 24: 15.

It is God's choice that his Son be the Saviour of the world, and this is called election. Proof, Ps. 2: 7—"I will declare the decree: the Lord hath said unto me, thou *art* my Son, this day have I begotten thee." Is. 42: 1—"Mine elect, in whom my soul delighteth." Mat. 3: 17—"This is my beloved Son, in whom I am well pleased." 1 John 4: 14—"And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world."

It is the choice of the Son to do the will of the Father, and this is his election of the Father's election. Proof: Phil. 2: 7, 8—"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man." Heb. 10: 7—"Then said I, Lo I

come (in the volume of the book it is written of me) to do thy will, O God." Verse 10—"By the which will we are sanctified, through the offering of the body of Jesus Christ, once *for all*."

Mankind are, therefore, under a dispensation of grace, and, by the help of the Holy Spirit, may individually elect Christ, the "elect" of God; and whoever does this makes his election to eternal life sure. Proof: John 5: 24—"He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." 2 Thes. 2: 13—"God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." 1 Pet. 1: 2—"Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Thus we have seen, that the will of God and the will of the Mediator concur in the system of grace, and that the will of man may and must concur or elect Christ his Supreme ruler. He that chooses Christ concurs with the choice of God, and becomes a loyal subject of Christ's administration, a citizen of his militant, and heir of his triumphant kingdom.

There are depths in the subject of grace and human will which our present faculties are too limited to fathom. But facts plainly revealed to our reason, are sufficient to make it evident that distinctive Calvinism, as a systematic developement of the Divine counsels, is opposed to the great Bible doctrine of election and grace, and maintained upon grounds which are utterly untenable. Let the reader suspend the influence of preconceived opinions, and examine the Scriptures, desiring only to learn what they mean, always endeavoring to carry out the full meaning of the sacred text, without addition or diminution, and unquestionably he will discover that the passages, on which Calvinists rely to support their system, do in fact fail to sustain it; and plainly show that the

doctrine of grace and election, as above stated, is taught by divine inspiration.

The election spoken of in Eph. 1 ch. is not made sure by an act of Omnipotence irrespective of human agency. This is evident from verses 12 and 13. The persons spoken of were not sealed with that holy spirit of promise, *before* they heard the gospel and trusted or believed in Christ, but *after* they heard the word of truth and believed.

The same is true of Rom. 8: 27-29. The individuals spoken of are, in Christ Jesus, freed from condemnation, walk not after the flesh but after the spirit, the righteousness of the law is fulfilled in them; they are led by the spirit of God—they are saints according to the will of God. God's elect, in the sense of the text, were not made such, by his purpose and foreknowledge, without the concurrence of their agency. I am sustained in this position by the invariable testimony of scripture. It is needless here to go into detail.

Calvinistic election is not taught in the 9th of Romans. This is no uncommon view. The present Arch Bishop of Canterbury remarks: "I can no longer think Rom. 8: 27-29, referable to *national election*. I have recently published a volume on Romans and 1st Corinthians; and the commentary there given on the passage, differs from that on Apostolic preaching.

"But I still consider the election spoken of in 9th of Romans and elsewhere by St. Paul, is national election; and that interpretation applied to Paul's language by Augustine, and the theory based upon it, is as unscriptural as it then was novel."

Distinctive Calvinistic election is founded in an unsound philosophy of the Divine and human will, not the correct interpretation of sacred scripture.

THE COVENANT OF WORKS AND THE COVENANT OF GRACE—CALVINISM ANTI-SCRIPTURAL.

It needs but little inquiry into the scriptural relation of these covenants, to discover that the foundation principle of the Calvinistic system is anti-scriptural and unsound at the core.

The gospel doctrine of grace does not make void the law, but establishes it. The Calvinistic doctrine of grace repudiates the law, at least so far as the *elect* are concerned, and is absolute or sovereign in the case of the *unelected*. What Calvinists denominate "the great distinctive doctrines of grace," is in direct antagonism to the Bible doctrines of grace. This will be seen as we progress in our remarks.

Distinctive Calvinism leaves the *unelected* under the law without provision for their salvation, and severs the covenant of grace from the covenant of works. This proposition is essentially embodied in the Calvinistic decree of election, the distinctive starting point and central principle of the system. If the reader will grant me his attention, he will be enabled to decide, whether I make this as evident as it is that the numeral two includes two units, not three nor one.

It is a foundation doctrine of the Calvinistic system, that all the descendants of Adam fell by the divine will into that miserable condition in which they are now involved: and that of the common mass of mankind, God's eternal election predestinates some to salvation, and others to destruction. As his will is the alone reason why he grants mercy to the elect, so his will is the only cause of his withholding that mercy from the unelected.

The supreme will of God, being the sole cause that one is saved and another lost, whom God passes by, therefore, he reprobates, and from no other cause than his determination to exclude them from the inheritance to which he predestinates the objects of his election.

Such is the distinctive Calvinism of the Presbyterian Confession of Faith. Chapter 3: sec. 6, affirms that, "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only."

"God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace."

"The covenant of grace was made with *Christ*, as the second *Adam*; and in him, with all the elect, as his seed."
Larger Catechism, Answers to 30 & 31 Questions.

Plainer proof could not be required to establish any fact, than I have adduced in support of the position that the doctrine of Calvinistic election destroys the law and consequently the atonement in the case of the *elect*, and utterly excludes grace in the case of the *unelected*. Evidently the Calvinistic decree of election, the foundation principle of the system, leaves the *unelected* under the law without provision for their salvation, and severs the covenant of grace from the law or covenant of works. If the covenant of grace was made with Christ, and in him with all the elect, and no others, there can be no provision in that covenant for the salvation of any others. Then it follows that the gospel of Calvinism can make no proclamation of grace to them; but leaves them, under the law from which it delivers the elect, without hope, without a Redeemer, as Calvinists tell us they are "passed by," and "fore-ordained to everlasting death."

According to Calvinism, upon its decree of election,

the covenant of grace is founded, not upon the law. The covenant of grace, as a system of saving the elect with whom it was made in Christ, derives its capabilities exclusively from the decree, not the law or covenant of works. It is by the donation of the Father, that the elect are given into the custody and protection of Christ. It follows, therefore, that they must have been the elect of the Father, before he gave them to his only begotten Son. Then the covenant of grace is founded upon the electing act of his omnipotent will, irrespective of the law. This determination of omnipotence severs it from the covenant of works. It sets aside the law in the case of the elect, and by it they are freed from the covenant of works, not by the atonement; between it and the covenant of works stands the determination of omnipotence, which makes void the covenant of works. In this resolve of omnipotence a definite number of certain persons are the *elect of God*, and by their election are delivered from the covenant of works, anterior to the covenant of grace, which was with Christ, as the second *Adam*; and in him with all the elect as his seed. It is, therefore, evident that the atonement of the Calvinistic system is merely made to arbitrary will or abstract power, not law and justice. The decree of election separates it from the covenant of works. That decree does not admit of its being traced to the law. What an erroneous idea it logically attaches to redemption! It represents the Son of God as having ransomed the elect from his will or power! That will or power having taken them from the covenant of works, and thereby discharged them from the claims of law and justice.

Calvinists tell us that the children of the first Adam were all embraced in the covenant of works. So all the children of the second Adam, those that are born again, or effectually called, the elect, are all embraced in the covenant of grace. That is to say Adam was the covenant head of all who sustain a natural relation to him by ordinary generation, and Christ is the covenant head of all who sustain a spiritual relation to him by regeneration.

If relation to the law brings Adam's posterity under the condemnation of the covenant of works, but not to attainable justification in the covenant of grace, this covenant cannot be founded on the law, but on the discriminating decree which makes a part of our race the exclusive objects of the covenant of grace, and predestinates the remainder to inevitable destruction. It is, therefore, evident that the Calvinistic doctrine of election severs the covenant of grace from the covenant of works. And it follows, that there can be no provision in the atonement for the salvation of the unelected.

Calvin tells us they were created to be damned. The Presbyterian Confession of Faith teaches that, "some men and angels are predestinated to everlasting life, and others foreordained to everlasting death." Chap. 3: sec. 3. And chap. 11. sec. 4, says, "God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification." In no chapter or section does it teach that Christ died for the *unelected*. When divines, who adopt this Confession, say that Christ died for all men, they teach a doctrine which contradicts that of their adopted creed. Of this fact they appear to be conscious; else why make an effort to avoid the contradiction, by saying that he did not die *intentionally* for any but the elect, merely in a *certain sense for the unelected*. In what sense did he die for them, having no design to do it? Just no sense whatever. They are cut off from the covenant of grace by the determination of Omnipotence, which severs that covenant from the covenant of works. The provision of the covenant of grace is limited by the decree of election. And to preach that the sufficiency of Christ's death exceeds that decree, is the merest sophistical nonsense of divinity doctors. When Calvinistic divines preach in accordance with the distinctive doctrine of their creed, their cautious language is, that "Christ died for his people," "the church," "laid down his life for the sheep:" not that he died in a certain sense for the whole world, or for every man. This latter phraseology is an attempt to patch an old garment

with a piece of new cloth; it makes the rent worse. Let all concerned beware, lest new wine be poured through the funnel of construction into the "old bottle," and it brake. Perhaps they do not consider that their fustian explanations are undermining their system.

That the Calvinistic doctrine of grace severs the covenant of grace from the covenant of works, and leaves the unelected under that covenant without remedy, may also be seen in the Calvinistic doctrine of "effectual calling."

Calvin says: "As the Lord, by his effectual calling of the elect, completes the salvation to which he predestinated them in his eternal counsel, so he has his judgments against the reprobate, by which he executes his counsel respecting them. Those, therefore, whom he has created to a life of shame and a death of destruction, that they might be the instruments of his wrath, and examples of his severity, he causes to reach their appointed end, sometimes by depriving them of the opportunity of hearing the word, sometimes by the preaching of it increasing their blindness and stupidity."

In the same section: "The supreme Lord, therefore, by depriving of the communication of his light, and leaving in darkness those whom he has reprobated, makes way for the accomplishment of his predestination." And in next section: "Why, then, in bestowing grace upon some, does he pass over others? Luke assigns a reason for the former, that they 'were ordained to eternal life.' What conclusion, then, shall we draw respecting the latter, but that they were vessels of wrath to dishonor? Wherefore, let us not hesitate to say, with Augustine, 'God could convert to good the will of the wicked, because he is omnipotent. It is evident that he could. Why, then, does he not? Because he would not. Why he would not remains with himself.'"—Institutes, book 3, chap. 24, sec. 12, 13.

The Presbyterian Confession teaches the same doctrine. Chapter 7: section 3, speaks of Christ in the covenant of grace, "promising to give unto all those that are

ordained unto life his Holy Spirit, to make them willing and able to believe." Chapter 10: sec. 1. "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call by his word and spirit." This effectual calling means regeneration, whereby the elect are determined and enabled to believe in Christ. This is withheld from the unelected; therefore, they are not determined and enabled to believe in Christ. Thus it is manifest, that the distinctive Calvinistic doctrine of grace, leaves them without grace under the covenant of works, having no part nor lot in that of grace; in its provisions they are passed by. If the effectual operation of the Holy Spirit does not exceed the decree of election, neither is the death of Christ broader than that decree. The Father did not elect those whom he reprobated, because he *would not*. The Son did not die for them, because they were not elected. The Holy Spirit does not regenerate them, because the Son of God sustains no covenant relation to them and did not make an atonement for them. Consequently, the distinctive Calvinistic doctrine of election, which severs the covenant of grace from the covenant of works, withholds grace from them, and leaves them to perish under the law without remedy. Far different is the doctrine of the Bible.

"For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 5, 6. In the great and ample provision of the gospel of the grace of God, there is no favoritism, no respect of persons, none are passed by. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

The covenant of grace is as general as the covenant of works. All who sustain a natural relation to Adam, sustain a like relation to Christ, for he was made the second Adam. In law he took the place of the first Adam. Consequently, to sustain a legal relation to the one, is to

sustain a similar relation to the other. "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift *came* upon all men unto justification of life." Rom. 5: 18.

Moral law is immutable. It was this law which offered man eternal life at first, and it is by this law alone that he ever can enjoy it. It furnishes the method of saving those whom it has already condemned. The covenant of grace takes hold of, and is founded upon the law. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Gal. 4: 4. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3: 17. He spared not his own Son, but delivered him up for us all. Rom. 8: 32. "He came not to destroy the law and the prophets, but to fulfil." Mat. 5: 17. The Mediator expiates our guilt, and makes reparations to divine law and justice. He is an atoning sacrifice, not in the person of the elect, but for the sins of the whole world." 1 John 2: 2. "He suffered, the just for the unjust, that he might bring us to God." 1 Pet. 3: 18. "He was made a sin offering, that we might be made the righteousness of God in him." 2 Cor. 5: 21. Christ's sacrifice was a valuable consideration, on which God might grant pardon and grace to sinners, and on fit terms, with the honor of his wisdom, justice and mercy. The grace of God could never be exercised without a justification for its exercise, and there is no other ground whereon grace can stand for her justification in the salvation of any sinner, but that which has been sanctified by the blood of the Lamb of God; for "there is none other name under heaven, given among men, whereby we must be saved." Through the redemption that is in Christ Jesus, they, who are condemned under the covenant of works, may obtain justification by the covenant of grace. All who sustain a legal relation to Adam, sustain a legal relation to Christ: for the second Adam, in law, took the place of the first. Consequently, they who sustain a legal relation to one, stand in a like relation to the other.

As many as are condemned by the transgression of the first, may obtain justification by the obedience of the second Adam.

The covenant of grace and the covenant of works are co-extensive. The covenant of grace is founded upon the law. It follows, therefore, that the atonement is a satisfaction to law and justice, made for the whole human race. The law has no respect of persons. The gospel has none. God exercised no favoritism in the covenant of works; nor does he in the covenant of grace. In the covenant of works, if the first Adam had produced the righteousness of the law, that righteousness would not have superceded personal obedience on the part of his posterity. In the covenant of grace, the second Adam is the end of the law for righteousness; but this righteousness does not supercede individual accountability. Each individual must appropriate this righteousness by faith. It is the righteousness of the law, unto and upon every one that believeth: and by the aid of the Holy Spirit, whosoever will may make it his own; and whoever does, is justified by grace, savingly united to Christ, elect according to the foreknowledge of God, through sanctification of the spirit and belief of the truth. By the righteousness declared in the covenant of grace, God can be just and the justifier of him which believeth in Jesus. Though sin abounds by the breach of the covenant of works; yet grace superabounds in the gospel, and reigns through righteousness unto eternal life. Whosoever will may take the water of life freely. The gospel sends forth the proclamation of grace into all the world and to every creature. In the gracious provisions of the covenant of grace, no individual of Adam's race is passed by. We will not extend this article. It has been shown that the Calvinistic system is rotten at the core. It is with the candid inquirer after truth to decide, whether distinctive Calvinism is not in direct antagonism to the Bible doctrines of grace. The covenant of works and the covenant of grace are united. What God hath therefore joined together let not man put asunder. EDITOR.

“ABBREVIATED CREEDS.”

Abbreviated creeds are unknown among Cumberland Presbyterians; but are quite common among our Presbyterian brethren. We think they were more in use among those ministers and churches, now composing the New School division, than the Old. However, since the division, “abbreviated creeds in Old School congregations are neither so few nor far between. What this indicates, it is not hard to infer. We observe that the change is awakening some attention.

In the published records of the late meeting of the Kentucky Synod, we notice an overture “respecting abbreviated creeds,” viz.: “that all such creeds, now in use within the bounds of the Synod, be laid before the Synod at its next meeting, was adopted.” The reason and object of this requisition are not stated. It may be the apprehension, that these “abbreviated creeds” are leading the congregations from the *distinctive* doctrines of the *unabbreviated* creed. It may be the intention of the Synod to examine and decide on their orthodoxy. It may wish to cast them all into one mould, or place its veto on some suspected ones. We are not curious to inquire into the matter. If our Old School brethren of the Kentucky Synod aim to preserve the distinctive landmarks of Calvinism, they certainly do well to give attention to the “abbreviated creeds.” We know not whether it is so with all, but some of them are so indefinite and general as to contain no distinctive leading feature of the Presbyterian Confession of Faith, and could readily be adopted by a Cumberland Presbyterian or a Methodist. If our brethren shrink from bringing the distinctive doctrines of their Confession of Faith before their churches, and the people will not adopt them, it strikes me it would be less troublesome, and far more consistent, if they would take the Cumberland Presbyterian Confession of Faith, which would supercede the necessity of using “abbreviated creeds.” Do those who adopt these creeds consider it

the adoption of the Confession of Faith? If so, why not just adopt it at once? But if the adoption of abbreviated creeds and the adoption of the Confession is viewed as it is in reality, not the same, but two distinct things, what is the use of adopting abbreviated creeds, which do not bring to view the distinct doctrines of the Confession? Is this the way to maintain distinctive Calvinism? or is it regarded as a means of leading to its adoption? We think no person of the least intelligence can view the adoption of abbreviated creeds as the adoption of the Confession; and we are unwilling to believe that they are employed as traps to catch gulls.

We look upon the use of abbreviated creeds, among our Old School brethren, as indicating a tendency to Congregationalism, which recognizes each congregation as adopting its own creed. Not so Presbyterianism. All churches under the supervision of the highest judicature, whether five or five hundred thousand, are regarded as adopting a common Confession. On the same principle that church sessions adopt abbreviated creeds, presbyteries might do the same, and perhaps synods too. An abbreviated confession adopted by the church member, and an unabbreviated one by the ruling elder and preacher, strikes us as strangely inconsistent, appear as it may to others.

We cannot subscribe the doctrine, that if the pastor holds fast the form of sound words, it is little or no difference whether the members of the church do or not. It would be no less absurd to assert that if physicians are only careful to abstain from using alcohol and arsenic, as beverage and aliment, it is of no importance whether the people do or not. If truth alone is the objective ground of all holy emotion in the minister, will error be the objective ground of holy emotion in the people? It is by the truth all God's ministers are sanctified: will error purify his people? If error may not permeate the mind of the preacher and become a part of his very self: then is it safe for error to permeate the minds of the people, and be incorporated as a part of their very being? If the

shepherd must stand on the moveless rock: may the sheep stand on the shifting sand or trembling earth? If he must feed on the green pasture of truth: may the flock eat the poisonous weeds of error in the wilderness? If, when the ministers of the gospel are eminently truth-men, then, and then only are they eminently spiritual men: can the people, abiding in the region and atmosphere of error, feel truth's assimilating and transforming power? It is most evident, that truth, the whole truth, should be plainly and pointedly urged upon the consciences of the people. To write an abbreviated creed in general terms, and offer it to the sincere acceptance of the people as an expression of their orthodox faith, it strikes me, is an admission that the creed, conscientiously approved and adopted by the recognized authority, as a declaration of a common faith, has become a ghostly formula of orthodoxy, from which the people have departed, or to which they will not subscribe. Did the people receive the authorized Confession of Faith, would not that be placed before them, instead of an abbreviated creed? The use of the latter by minister and session, in receiving persons into the communion of the church, knowing that they do not adopt the former, or not knowing whether they do or not, looks very much like a mutual permission of error, if it is not the very thing itself. The abbreviated creed is formed by choosing elastic words, which the one party can stretch, and the other can contract, so that each can accommodate them to its liking. To this we object, since we cannot possibly admit that truth is any gum-elastic thing to expand or contract at the pleasure of human passion or will. Matters of conscience are concerned. We dislike the use of abbreviated creeds. Those who enter into the communion of a religious body ought to believe its distinctive cardinal doctrines; otherwise they give their example, influence and means to maintain what they regard as error. And, on the other hand, the denomination invites to its communion, and fosters therein, what it denounces as error, the poison of which is mingled with the cup of salvation. It is difficult, if not impossible to re-

concile such a course to genuine piety. It is neither love, nor fidelity to truth, on the part of the office bearers of the church, nor those who enter into its communion. It indicates a kind of temporizing for the sake of augmenting members.

We thus plainly speak for the sake of truth—aiming to caution our own brethren, that they may never fall into the use of abbreviated creeds, rather than to point out the inconsistency of our Presbyterian brethren, among whom such creeds are neither few nor far between. We think they can but see the tendency, and must be aware of the final result. If the distinctive doctrines of their Confession of Faith are not allowed a place in their abbreviated creeds, it is plain that they will not be entertained by the great body of the Presbyterian communion, even though they may be long retained in their Confession of Faith.

But, it may be said, should not toleration be exercised? Most certainly, in things of minor importance. We hold, that in things not essential, there should be liberty—in things essential, unity—and in all things, charity. This toleration does not lie in sacrificing principles of major importance to those of minor value, as is done in the case of "abbreviated creeds," since these creeds do not set before candidates for membership those distinctive doctrines which Presbyterian divines are accustomed to denominate "the great distinguishing doctrines of grace, as held by Presbyterians."

A doctrinal formula should deal chiefly with simple verities, in their simplest forms. The distinctive language of the creed should be instinct with truth—be but a transparency through which truth shines. As words are but the forms of our ideas, whether conceived or expressed; so in whatever language the ideas may be clothed, the idea itself must remain the same, when it is held to be the same, and no intention to change it is avowed. This partakes of the nature of a universal proposition, commending itself to the common sense and common understanding of all mankind.

EDITOR.

BIBLICAL PREACHING.

The preacher should make the Bible his study and his model. It will promote life and fervor in his discourses. It will awaken his genius, and stir up energy of character, if any of its elements are in his soul. He, who in the temper of his heart, and the shaping of his thought, bears the deep and distinct impress of the Bible, will be symmetrical in his preaching. He will address man's compound nature in due proportion, and so enlarge his usefulness. He will not appeal almost solely to the intellect, leaving the heart untouched, and the conscience asleep. He will not deal with the feelings only; the kind of piety resulting from his ministry is not an unintelligent and fitful sort. He commends himself to every man's conscience in the sight of God; yet he does not hammer the conscience into hardness by perpetually dealing blows at it. He is not like the minister who has so little to do with human consciousness and experience, that his hearers almost forget that truth is at all concerned with them; or they come to regard it as something to be known rather than possessed, to be looked at rather than felt. He is not a troublesome radical, wholly absorbed in what he calls progress. Nor is he a hardly less troublesome ultra—conservative, intent only on holding back. There is in his preaching a beautiful symmetry. God's word more than any thing else tends to counteract and correct all extremes. In that preaching which is scriptural, there is no malformation of doctrine, nothing one-sided—all is in due season and just proportion. The simple preaching of the word of God is the preacher's work. The most biblical discourses tell most powerfully on human hearts. Why are not scenes of revival as general and powerful in our churches as in by-gone years? One reason may be, that the preachers give the people so much of their own mind, and so little of God's. Will preachers review their ways, and search their hearts on this subject? Biblical preaching the church needs and must have.

EDITOR.

POPE GREGORY AND GAS.

It would appear from Dr. Taylor's account, (in course of a review in Sept. number of *Bentley's Magazine*,) that Pope Gregory had a special and particular reason for hostility to gas. The story is thus related by Dr. Taylor:—"When the chairman of a company, formed for lighting Rome with gas, waited on the Pope to obtain the required permission, Gregory indignantly asked how he presumed to desire a thing so utterly subversive of religion. The astonished speculator humbly stated, that he could not see the remotest connexion between religion and carburetted hydrogen. 'Yes, but there is, sir,' shouted the Pope; 'my subjects are in the habit of vowing candles to be burned before the shrines of saints; the glimmering candles would soon be rendered ridiculous by the contrast of the glaring gas lights, and thus a custom so essential to everlasting salvation would fall into general contempt, if not total disuse.' No reply could be made to this edifying argument. Silenced, if not convinced, the spectator withdrew; votive candles still flicker, though not so numerous as heretofore; and they just render visible the dirt and darkness to which Rome is consigned at night."

SCIENCE THE HANDMAID OF RELIGION.

THE ATMOSPHERE.

The earth does not move in an ocean of air; it is surrounded by the atmosphere, to the extent of about forty-five or fifty miles from its surface, on every side; it is retained by the power of gravity, and accompanies the earth in its diurnal motion on its own axis, and in its annual revolution round the Sun. The atmosphere is elastic, invisible, transparent, subtile, expansive, and weighty; it is composed of two simple gases, termed oxygen and ni-

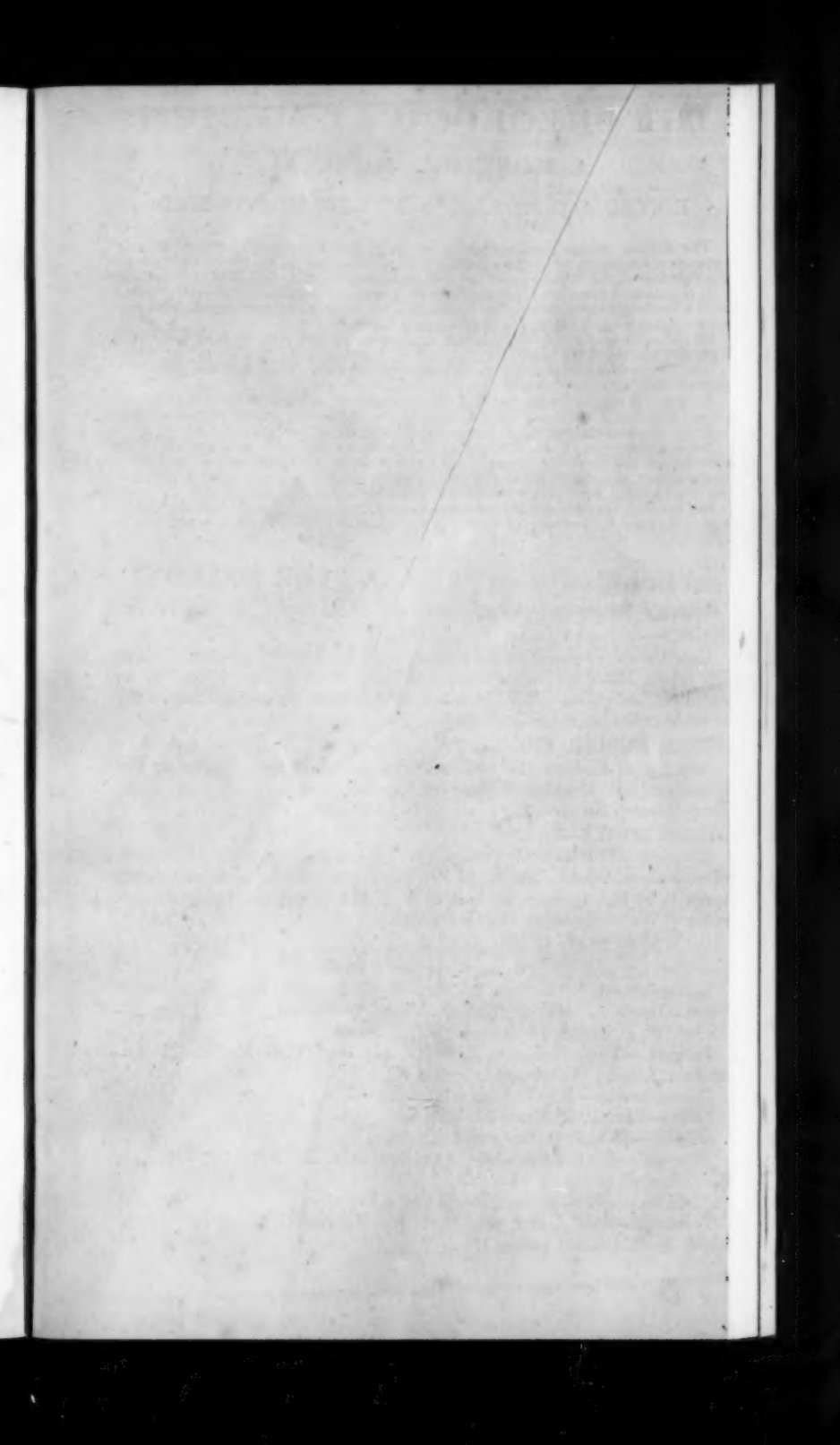
trogen; a small portion of carbonic acid also enters into its composition, and aqueous vapor, more or less, is always found in it, and which descends in the form of rain, dew, &c., to purify and nourish the earth. The atmosphere is absolutely necessary to the support of animal and vegetable life—the birds that fly in the open firmament of heaven, the fish that swim in the vast abyss, and the cattle that graze on a thousand hills, are all dependent on the atmosphere; and man is equally dependent on it; the lungs extract the oxygen, which purifies the blood. It is the food of common fire; it is necessary to the support of flame and sound; the stillness of death would reign throughout universal nature, were it not for the atmosphere. Its relative proportions are twenty-one parts of oxygen, and seventy-nine of nitrogen; and these proportions are preserved throughout the globe we inhabit. Were the oxygen gas to prevail considerably above the nitrogen, the most serious consequences might ensue; the oxygen is of that nature, that were the nitrogen to be entirely extracted, a single spark would be sufficient to set the globe on fire; thus we see how dependent we are upon an all-wise and benevolent Providence for our preservation, that it is “in him we live, and move, and have our being.”—*Selected.*

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